UNITY

The Unitarian

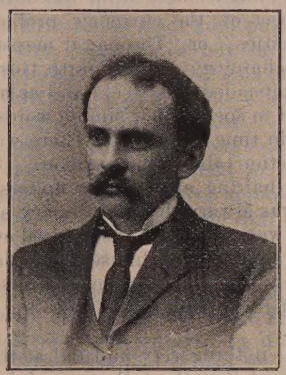
MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 149. [Vol. XIII.—2] **February, 1916.** ONE PENNY.



Rev. W. L. TUCKER, M.A.

BRIDPORT.

William Lyddon Tucker, eldest son of Mr. Wm. Tucker, of Bristol, and Regina, Saskatchewan, Canada, and of the late Mrs. Julia Ellen Tucker (née Pring), of Bristol and Bishop's Lydeard, Somerset; his family connected some years with the Unitarian Lewin's Mead Meeting at Bristol; educated Bristol Grammar School and University College (now University of Bristol), matriculated London University, 1885; entering the University of Oxford, graduated B.A. in Honours School of Theology, 1891, and M.A. 1895; admitted as Divinity student, Manchester College, Oxford, 1890, his application signed by Revs. A. N. Blatchford, Stopford W. Brooke, and J. Collins Odgers, and completed the usual course for the Christian Ministry; appointed "Rathbone Missionary Fellow of Manchester College" at the Mill-street Domestic Mission, Liverpool, 1893; in 1896 married Gertrude Grace Jean Leighton (youngest daughter of the late Andrew Leighton, of Liverpool), who has been his prominent helper in church and town work in his various settlements; in 1914 attended the 600th anniversary of Exeter College, Oxford, of which he is a member; was minister of Flowery Field Unitarian Church, Hyde, Cheshire, 1896-1904, during which period upwards of £1,250 was raised to augment the Endowment Fund.

Removing to the South, on account of the health of children, was minister and warden of Stamford-street Chapel and Blackfriars Mission, London, 1904-1907, and member of the Presbyterian Board. Elected in 1907 minister of East-street Unitarian Chapel, Bridport, in succession to the Rev. H. S. Solly, M.A., and appointed Mayor's Chaplain in 1915 by the Mayor, Mr. Edward Pratt Rendall, J.P., who attended the Unitarian Chapel in state on Sunday, November 14th.

At Oxford was President of the British Grammar School Old Boys' Society in 1892. In Liverpool served on the Committee of the West Toxteth Charity Organisation Society, etc. At Hyde served on the Committee of the Manchester District Sunday School Association, the Executive of the East Cheshire Christian Union, the Committee of the Manchester Domestic Mission Society, etc., etc. President of the Wessex Society of Manchester and District in 1904, and Treasurer of the Society of Bristolians in London, 1904-7. Is a member of the London Laymen's Club.

His only son, William Leighton Tucker, is a cadet in the 8th Battalion of the London Regiment (Artists' Rifles). Bridport has sent a very large proportion of its men of military age into the Navy and Army, and hardly a single family connected with the chapel is not represented by one or more members. The congregation comprises several men and women who are prominent in the town, and county magistrates, councillors and leading citizens. Lt. Colonel Colfox, J.P., D.L., and his son, Captain Philip Colfox, are away on active service, and many others are at the front or in India. Miss Colfox, who writes the account of the chapel, is foremost in all good work in the chapel and Sunday school, as also in the town and country. Although we continually lose so many young people by migration to the big towns or to the Colonies, visiting ministers assure us that we have no reason to complain of the condition either in our church or School. Nevertheless, we all hope to improve.

W. L. T.

Light in Winter.

Under the cloudy canopy
A rift of purest light,
An opening space of azure sky,
Illuminated dazzling bright,
Beyond the hills that guard our rest,
With profile clear, serene,
The hills that still shall raise their crest,
And from all time have been.

As fled the clouds before that beam,
The common earthly road,
Transfigured to a sapphire gleam,
Beneath the blue vault showed;
The meadows glowed a golden green
Against a shadowed slope;
The elm-trees' every twig was seen;
Sweet dawned the smile of hope.

And so there came into my thought—
Though foul too oft our ways,
With right that we have vainly sought
The heavens are yet ablaze.
Shine on, O radiant light of love!
Thy truth our anguish stills.
See from his plain the heavens above,
The everlasting hills.

Theodora Flower Mills, Cheltenham.

A Backslider's Return.

By the Rev. Richard Lee, B.A.

I.—I WILL ARISE.

One bleak November morning the Rev. Eric Johns trudged through mud and snow up the long village street, which straggled up to the chapel by the sea on the north-east coast, where he had been minister for half-a-dozen years. The waves were dashing over the cliffs not far beneath the headland on which the chapel stood, and the pelting rain beat against the windows as they sang the opening hymn at the Presbyterian Chapel. The minister looked round his congregation, rather more meagre than usual owing to the wild weather. There were not many surprises in the faces which greeted him for the morning services. The familiar faces came up week by week, and as he looked round the minister could tell who was there and who was absent. In the back pew the retired ironmonger peered through his glasses to see the number of the hymn on the board. He was as deaf as a post, and invariably criticised the imperfect elocution of the preacher. Not far away on the right the old chemist, who had been hard at work up to midnight, was sure to be in his place on the Sunday morning. As the words of the opening prayer were uttered there came rushing in the rubicund cheerful cheesemonger, who was one of the leading elders of the church. The minister had an acute sense of smell, and swore that he could discern the advent of the cheesemonger by the smell of Stilton cheese, which he carried with him in spite of his spruce Sunday garments. On this particular morning there was a stranger in the cheesemonger's pew, and he was seen by the minister as they were singing the second hymn. That hymn, "O for a closer walk with God," always seemed to lift the minister out of the ordinary world, and this morning it seemed to exalt everybody into the mood of aspiration and divine yearning. But by the time the sermon was reached most of the congregation had settled down to the attitude of non-expectancy, which is characteristic of respectable Christians. One man, however, was listening with rapt attention, and his eyes were fastened on the preacher from the very moment he announced the text, "I will lift up mine eyes unto the hills from whence my help cometh." Eric Johns did not know precisely why he had chosen that text late on Friday evening. He was a versatile man with a wide range of subjects. That morning he might have been discoursing on "The ethical aspect of the currency problem" or "The Congo atrocities," or "The moral message of Ibsen," or "The Eschatology of the Fourth Gospel." But he had felt a bit jaded this week, and as a last resource had decided to speak a few simple words on "Looking up to God in times of need." There was no intellectual distinction about the sermon. The language was rather halting and the metaphors were mixed, but there was a warmth and intimacy about the message which was unusual. It surprised even the minister that he should allow himself to get on the note of fervent emotional appeal to his hearers, and implore them to put their trust in the unfailing help of a loving Father.

There was nothing very unusual at the close of the service, except that the tall, sorrowful-looking stranger gripped the hand of the minister as he went out, and both felt a new close bond, though no words were spoken. Next week the stranger came again, and the minister learnt his history. Tom Bontflower had been a prominent worker in a neighbouring church 10 years before. Then he had left the district to work as a builder in a colliery village 40 miles away. The changed environment and the dull dreariness of the life of the mining village had driven him to the village inn. Gradually he had become enslaved to drink, and had ruined his business and sold up his home. He had come back quite recently to his old home, and that particular Sunday morning he had been dragged into church by the friendly pressure of the cheery cheesemonger. It was a strangely moving experience for Bontflower, the backslider. The hymns, the prayer, the lessons and, above all, the sermon, might have been chosen for his benefit. For nine years he had never entered a place of worship, and the service revived the religious instincts of his youth and early manhood. Eric Johns and Tom Bontflower became close friends, and Tom made a solemn pledge to have done with his old enemy.

He made it in all good faith and earnestness, and for some months he kept it.

But the battle was a hard one in many ways. His old friends and relatives looked upon him with sus-

picion. He had to rebuild his home from the bottom, and his work was the basest drudgery. The wage he brought home now to his wife was only one-third that which he had earned in the old days as a master builder. His wife's well-to-do relatives treated his reformation as a piece of hypocrisy, and would barely recognise him in his ragged clothes.

One bitter day in March, Bontflower had been working at a job in the country. There was no place where he could get a meal save the publichouse, and he went there to eat his sandwiches and get a cup of coffee. The strong effluvia of rum at the table brought back his craving with tremendous power. When his neighbour asked him to have a drink he yielded to the impulse of the moment.

That drink meant the renewal of the struggle. The suspicion and coldness of friends and the hardness of his lot tended to drive him back to the drink. On the other side, the influence of the church and the friendship of Eric Johns made him pull up and keep his resolve. One day when he felt the drink craving to be overwhelming he went to Johns and asked him to go for a thirty miles ride to the Cheviots, that he might forget for a day his troubles.

The two had a glorious unforgetable ride, and Bontflower came back determined to make a fierce fight for freedom. But the forces against him proved too strong, and the old enemy held him in thrall.

II.—"I WAS IN PRISON."

One August morning Johns was sitting in his study reading Sigwart on "The Problem of Epistemology," when a brief note was brought to him from Mrs. Bontflower. "Tom has had a mad fit and is in jail. Will you go and see him?"

Eric put Sigwart back on the shelves, and putting his light coat over his study jacket rushed off to the prison. He found Bontflower recovered from his fit but dreadfully depressed and despairing. It turned out that he had got fearfully intoxicated, and had gone home half mad, smashed the windows, and raised the whole neighbourhood. The police came on the scene and took him handcuffed to the jail.

Johns managed to secure a semi-private hearing. An old companion of Bontflower, Mr. A. J. P., gave him a severe and well-meant lecture. Johns paid the fine and took the degraded man home.

He remained utterly cowed in spirit for months, never quite free from the influence of drink, but now and again striving to conquer. He used to cry out, "I shall never overcome the enemy in these surroundings, there are so many dragging me down as I strive to rise."

"Why not try Canada?" Johns said to him, "You would get a new chance there." Bontflower took hold of the idea, and through his brother-in-law, anxious to be rid of him, the money for his passage was found.

"He will come back like a bad penny," said one of his relatives, "but it is worth something to be rid of him." "He will come back to himself," said Eric Johns, "and out of the wreck a noble man will arise in God's good time." Johns saw him off at the Liverpool landing stage, and as he walked across to the Exchange, past the new skyscraper then being finished, he wondered whether after all Bontflower would return or go out into the darkness.

III.—RE-BIRTH IN EXILE.

Bontflower went first to Regina, and soon got work as a labourer. He wrote cheerful letters home, and very soon was sending money to his wife. He told her he was enjoying the life and keeping clear of his old enemy. The relatives scoffed at this saying, and even Johns wondered whether it was quite correct. However, the report was confirmed by the minister of the Presbyterian Church to whom Johns had written. After about a year Bontflower seemed eager for his wife to rejoin him, and sent her the passage money.

She decided to go, but her last words were, "If there is the slightest suspicion of drink I take the first boat home."

However, they stayed, and soon went to live in Toronto.

"Ralph Connor" was their minister, and they prospered in things bodily and spiritual. In a few years there was a chance of a foremanship in Ottawa, and Bontflower took the opportunity. In that beautiful city they made their home and began life afresh. Earl Grey was at that time the Governor-General, and he was inspecting a building where Bontflower was working, and happened to speak to him. The Earl recognised the Northumbrian accent, and spoke kindly words to his fellow north countryman.

Thus the years passed, and out of the wreck the man did arise to happier days.

IV.—TWO YEARS LATER.

Eric Johns noticed the Ottawa postmark on a roll of drawing paper, and inside he found a picture of the Highlands and the sun rising amid the morning mists. Underneath were the words: "I will lift up mine eyes unto the hills, from whence my help cometh."

The same morning Johns met Tom's brother-in-law, and he had a cable in his hand from Ottawa. Bontflower had died in hospital after an operation, and the words to his old minister had been the last he had ever penned.

Mr. Roosevelt (ex-President of U.S.) recently remarked: "There is nothing more repulsive than to see people agitating for general righteousness in the abstract, when they dare not stand up against wickedness in the concrete. On the whole, there is nothing that does so much damage to a church as to have a minister who thunders continually against wrong in the abstract, or against the wrong committed by the Pharisees a couple of thousand years ago, but who cannot be persuaded to stand up against present-day wrong in the concrete."

Great Books of Devotion.

By Rev. William C. Hall, M.A.

II.—TRAHERNE'S MEDITATIONS.

The "Centuries of Meditations" by Thos Traherne is a book of devotion which has only recently been given to us. Traherne himself is a "discovery," a poet and religious writer of the seventeenth century, whose finding is one of the romances of modern English literature.

We cannot deal here with his poetry, except to say that it mainly embodies the ideas which he wrote down in prose as centuries (i.e., hundreds of passages) of devotional meditations. Traherne was a clergyman of the Church of England, with strong anti-Roman Catholic feelings; and it is possible that he intended his meditations as a book of devotion which should supplant the reading of "The Imitation of Christ."

The two books are entirely dissimilar in temperament. While the "Imitation" is the book of the man who has retired from the world, Traherne's book is that of a man who looks upon the world with ever-widening eyes of wonder and affection. He could say, "God saw everything that He had made, and behold it was very good." But the world to him was more than the earth, and more than the physical universe. "The world," he writes, "is not this little Cottage of Heaven and Earth. Though this be fair, it is too small a gift. When God made the World He made the Heavens, and the Heaven of Heavens, and the Angels, and the Celestial Powers. These also are parts of the World. So are all those infinite and eternal Treasures that are to abide for ever, after the Day of Judgment. Neither are these, some here, and some there, but all everywhere, and at once to be enjoyed." The world to him was all that his soul informed him God had created. Nothing in it was to be shunned or esteemed ignoble; everything was to be reverenced and loved. So he did not regard his life as a thing to be despised or subjected to artificial discipline: it was good in itself, and all other lives about it were good. Goodness was written broadly upon the world and deeply within the heart of man. While believing, in fidelity to his Church's interpretation of Scripture, in the doctrine of the Fall and Original Sin, he could yet say, "But I speak it in the presence of God and of our Lord Jesus Christ, in my pure primitive virgin light, while my apprehensions were natural and unmixed, I cannot remember but that I was ten thousand times more prone to good and excellent things than evil."

Note how this holy soul writes of the duty of loving others. "Wouldst thou love God alone? God alone cannot be loved. He cannot be loved with a finite love ,because He is infinite. Were He beloved alone, His love would be limited. He must be loved in all with an unlimited love, even in all His doings, in all His friends, in all His creatures. Everywhere in all things thou must meet His love. And this the Law of Nature commands. And it is thy glory that thou art fitted for it. His love unto thee is the law and measure of thine unto Him: His love unto all others the law and obligation of thine unto all." This passage suggests one on our proper spiritual relationship with God. "To be the Sons of God is not only to enjoy the privileges and the freedom of His house, and to bear the relation of children to so great a Father, but it is to be like Him, and to share with Him in all His glory, and in all His treasures. To be like Him in spirit and understanding, to be exalted above all creatures as the end of them, to be present as He is by sight and love, without limit and without bounds, with all His works, to be Holy towards all and wise towards all, as He is."

It would be possible to illustrate a great variety of religious beliefs and ideas with passages from his book. Let us be content with one or two extracts.

"A little grit in the eye destroyeth the sight of the very heavens, and a little malice or envy a world of joys. One wry principle in the mind is of infinite consequence. I will ever prize what I have, and so much the more because I have it. To prize a thing when it is gone breedeth torment and repining; to prize it while we have it joy and thanksgiving."

"Assure yourself, till you prize one virtue above a trunk of money you can never be happy. One virtue before the face of God is better than all the gold in the whole world."

"The sharpest trials are the finest furbishing. The most tempestuous weather is the best seed-time. A Christian is an oak flourishing in winter."

Here is a beautiful prayer: "O Thou who art infinitely delightful to the sons of men, make Me, and the sons of men, infinitely delightful unto Thee. Replenish our actions with amiableness and beauty, that they may be answerable to Thine, and like unto Thine in sweetness and value. That as Thou in all Thy works art pleasing to us, we in all our works may be so to Thee; our own actions as they are pleasing to Thee being an offspring of pleasures sweeter than all."

Memorial Sundays.

By A. D. Tyssen, D.C.L.

Feb. 6 was the birthday of Queen Anne in 1665, and of Sir Henry Irving in 1838. On it died Charles II., in 1685, and Joseph Priestley, in 1804 (see Heroes of Faith and Memorable Unitarians). Chambers records that on this day, in 1721, a wonderful boy was born at Lubeck, and named Christian Heinecker. His precosity was stimulated, and he died on June 27, 1725.

Feb. 6 was also the birthday, in 1612, of Antoine Arnauld, a liberal French theologian, who endured a good deal of persecution (see Biographie Universelle); and of Augustine Calmet, in 1672. The new style was adopted in France in December, 1582. It was not adopted in England until September, 1752. In the interval of 170 years the day called the 6th of February in England was called the 16th in France.

Feb. 13 was the birthday of Talleyrand, in 1754; and it saw the exceution of Catharine Howard in

1543, on a charge of infidelity, which many historians consider to have been substantiated. The same day saw the death of Benvenuto Cellini, a sculptor of Florence, in 1576 (see Self Help, c. 6); and of Elizabeth, daughter of James I., in 1662. That lady married Frederick, the Elector Palatine, who was installed as King of Bohemia in 1619, and driven out in 1620, at the beginning of the thirty years' war. Prince Rupert and Prince Maurice, who fought for Charles I., were issue of this marriage.

The "Christian Life" also records on this day the birth of Rev. Thomas Barnes, D.D., in 1747, the first Principal of Manchester Academy, which has grown into Manchester College, Oxford. We also find the death of Cotton Mather, of Boston, in the United States, assigned to Feb. 13, 1728; and Richard Wagner died on Feb. 13, 1883.

Feb. 20 is memorable for the establishment of negro suffrage in the United States in 1869. It saw the birth of Voltaire in 1694, and of David Garrick, the actor, in 1716. On it died Sir Nicholas Bacon in 1579; Mrs. Elizabeth Rowe in 1737, a writer on social and religious subjects; and Hofer, a Tyrolese leader, who was shot by the French in 1810. Chambers mentions that on this day in 1749 two fairly talented young men were hanged for filing coins. Such an act is still a serious crime. This day is also marked with the death, in 1855, of Joseph Hume, who is commemorated both in Chambers' Book of Days and in Smiles' Self Help, c 4.

Feb. 27 is given by Chambers as the birthday of H. W. Longfellow, in 1807; but the "Christian Life" attributes this event to the following day. The hymn "Tell me not in mournful numbers" may well be sung in honour of his memory.

John Evelyn, of Diary fame, died on Feb. 27, 1708; and Philip Nye, first pastor of the Church in Silver-street, died on Feb. 27, 1673 (Skeats, 206). The first Russian Embassy reached London on this day, in 1558; and in South Africa it is remembered as the day of Majuba, in 1881, and Paardeburg, in 1900.

The "Christian Life" also records on this day the death, in 1839, of Elias Hicks, a disseminator of Unitarian views amongst the Quakers; and the death of the Rev. William Bruce, D.D., in 1841, the first of the Liberal Presbyterians of Ulster who adopted the name Unitarian.

National Conference Guilds' Union.

(The National Conference here mentioned is that of the Unitarian and kindred Churches.)

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: 'THE MANY AND THE ONE.'

When Napoleon said, "It is not the men that count but the man," he was setting forth the worth and significance of leadership. An army without capable generals would be little better than a mob which a smaller force disciplined and led by competent commanders would conquer with ease.

Though a by no means infallible rule, Napoleon's reputed generalisation is capable of extensive application. One clear head augmented by firm hands frequently wrests victory from apparent defeat. One enterprising and valiant spirit often is capable of urging an institution to points of progress and success beyond the most sanguine dreams of the rank and file associated with him.

We may, however, invert Napoleon's meaning and usefully stress it in regard to the Guild movement; but with a certain modification.

It is cheering to be able to count a multitude of heads—to reckon the membership of an association by thousands; but touching a movement such as ours which, though purely voluntary, makes peculiar and important demands upon its members, its real success is not to be estimated by the length of its membership rolls, but by the quality of the individual members enrolled. The Union, which may make a brave show on paper, is made up of a number of local Guilds; the local Guild, which may publish an admirable annual report, is made up of individual members; hence in our case, sterling achievement is not to be computed by the amount of money big numbers may raise for various purposes, nor yet by the number of more or less crowded meetings held; but by the character, the spirit, the loyalty of the individual member of the local Guild.

As has been emphasised before in this column, the Union is primarily a religious movement. It is a fellowship of Christian worshippers and enthusiasts. The personal service it seeks to inspire must be the natural and willing expression of that religious life it endeavours to foster. Mere busyness, even for the sake of bringing together a crowd or the raising of funds, is foreign to the genius of the Guild idea. Always, what is first should come first, and what is second will not be long in following in its train.

This, then, is an appeal to the conscience, and the good sense of the individual member: not to the men, but to the man; not to the many, but to the one. Is your Guild a living, spiritual fellowship? If not, the bulk of its members are failing in their duty. If the dance is a dense pack, whilst the devotional service is almost deserted, your Guild is not filling the place it should and could. If you are a slacker, a frequent absentee, a lukewarm or merely nominal member, you are probably doing more harm than good to the cause.

Your example is bad for the younger members, whilst your indifference and irresponsibility may chill the ardour and break the spirit of the faithful few who, in season and out of season, through good report and ill, are doing their best to realise the ideals of the movement they love. H. F. S.

Literature.

"Jesus and Christianity in the Twentieth Century," by Alfred Hall, M.A. 2s. net. The Lindsey Press, 5, Essex-street, Strand, London, W.C.

This latest volume of the series of "Handbooks of Religion," issued from "The Lindsey Press," is a very able statement of the true relation of Jesus and of Christianity in its various forms to the circumstances, spirit, and tendencies of this present age. Mr. Hall gives us his views clearly in language not difficult for any average reader to understand and to follow with interest and true appreciation. He supplies very reasonable answers to many of the problems that are troubling the minds of people who are earnestly seeking the truth. Was Jesus a real historical character? Did he think of himself as the Messiah? What was his distinctive message? Shall we say "Jesus or Christ?" Is Christianity a final statement of religion? What form of modern Christianity is most relevant or answers best to modern needs? Is Sacerdotalism and are Evangelical doctrines played out? What can be said for Ethical Christianity? Is Christianity transient or permanent? These are some of the questions here dealt with, and on the whole in a manner very satisfactory to the reader who goes to this book for help and guidance. For fairness in treatment of different views it would be hard to find anything better than these chapters. The most prejudiced orthodox will not find anything in Mr. Hall's attitude or temper to hurt them, for there is of course an utter absence of narrow prejudice or of obstinate dogmatism in all he says. He asks: Is it so? or, is it not so?—and supplies his readers with facts and reasons that help them to form their own conclusions. In chapter 3 on "Jesus the Messiahship," a subject full of difficulty, it does seem as though the author is unable to agree with Dr. Martineau, and Wrede, that Jesus never claimed to be, nor even thought of himself as the Messiah or Christ (p. 39), but at the close of the chapter he says: "If Jesus did think of himself as the Messiah, he read unto his office an altogether new and different meaning." This "if" leaves the question still unanswered. But in the final paragraph the best clue to a solution is undoubtedly given as follows:—

"We have failed to grasp the rudiments of the Gospel unless we understand that Jesus came preaching the Lordship of Service as opposed to the Lordship of Mastery. 'He that would be the greatest among you let him become the servant of all.' That was the new standard of superiority which he raised, and the new test of worth which he applied. We cannot remove this without destroying the Gospel, and we cannot believe that Jesus taught it, while all the time he was dreaming of and working for personal glory." Jesus was humble, meek and lowly of heart; he declared repeatedly that whoever exalted himself would certainly be abased, and that whosoever loses himself for the Gospel will find his true life. Such a Teacher would be the least likely to make any claim to be the special Messiah of God. The incidents quoted as evidence for the opposite view are no evidence at all unless their historicity is beyond question. We do not know that the story of his entry into Jerusalem and of his reported confession before Pilate (p. 39) can be rightly regarded as genuine and unquestionable. But we do know that his own teaching is in direct contradiction of the view which such incidents are said to confirm.

The great service rendered by Mr. Hall to his readers is not so much in the expression of his own convictions as in providing them with material that effectively assists them to form their own. The book, of course, is written from the Unitarian point of view, Mr. Hall himself being a well-known Unitarian minister, and naturally the Unitarian spirit breathes through every page; but for all that, little is said of Unitarianism as such. Neither the word nor the denominational movement for which it stands can be said to be thrust in any way upon the attention of the reader. In the three places of index in which there is reference to Unitarians or Unitarianism, the mention is only incidental, and in one of them it is in a quotation from an orthodox source. The fact that this is so will add greatly to the effective helpfulness of the book to those for whom it is chiefly intended. Unitarians themselves will find in it refreshing stimulus and helpful information. None of them can read it without being awakened to keen interest and deriving considerable intellectual and spiritual profit. It is a work that adds no little to the valuable series of handbooks of which it is a part. It deserves the widest circulation, and we hope it will find its way into the homes of many Unitarians and into still more of those who are not Unitarians.

"Ethical Problems of the War," by Gilbert Murray, 1d., Nelson and Sons, is the address delivered by Professor Murray in London, Oct. 27th, 1915, to the National Conference of Unitarian and kindred congregations, and reprinted from the "Inquirer." It is a sane and stimulating statement answering the question, Why are we at war, and indicating some of the ethical consequences thereof. Many will no doubt be glad to get this able address in handy pamphlet form. Copies can be obtained at the price of 12 for 1s., 25 for 1/6, 50 for 2/6, 100 for 4/-.

"Unitarians and Temperance" is a 12-page tract by Mr. H. G. Chancellor, M.P., concerning the duty of Unitarians to the Temperance Movement. It contains much useful information and a strong appeal. There is no price stated, but copies can be obtained from the National Unitarian Temperance Association.

The "Essex Hall Year Book" of Unitarian and Free Christian Ministers, Churches and Societies, is a handbook with which all Unitarians should make intimate acquaintance. It can be had for 1s. net, by post 1/1½, from Essex Hall, Essex-street, London, W.C. This year it is a much less bulky volume due to the use of thinner paper and a more systematic compression and arrangement of its contents. It is packed full of useful material, and no Unitarian worker should be without it.

God's Revelation in the Stars.

By Rev. E. RATTENBURY HODGES.

(Continued.)

Here is a remarkable illustration: The star Nova Persei, which suddenly blazed up in February, 1901 as a new creation in the heavens, attained an extraordinary brilliancy and then rapidly declined. Two astronomers, working independently calculated that its light had actually taken 250 years in travelling to this world. This stupendous event, due, it is believed, to the grazing impact of two stars rushing past each other, happened two and a half centuries ago. However, a direct collision between two suns is more likely to have been the efficient cause of the sudden and enormous outburst in brilliancy of Nova Persei. A light-wave travels across a definite number of millions of miles of space in one year. This number astronomers use as a standard for measuring star-distances, and is termed a light-year. One of the most remote stars is Arcturus. It is 200 light-years distant from the sun. In other words the light of that star as it enters the eye, has been for two centuries on the way.

The temperature and also brightness of the stars are remarkable. The metal platinum melts or fuses at 1775 degrees, centigrade (or 175 above that of molten iron) but the Sun's temperature is three times greater. Some stars are getting hotter, others are cooling down. The hottest one known is Tauri (in the constellation of the Bull), whereas the lowest star-temperature recorded is that of Persei, i.e., 2,870 degrees. These results have been reached by means of Prof. Langley's wonderfully delicate heat-measurer, the Bolometer. As to the brilliancy or sun-power of the stars, Sirius is 48 times brighter than our Sun, Regulus is 700, and Arcturus rather more, but that of Canopus (only visible from the Southern Hemisphere) appears to be supreme. It is found to be actually 21,357 times brighter than our luminary.*

Hence, if brilliancy in such cases also affords evidence of bigness, then our Sun is a dwarf in comparison with Regulus, and Canopus must be the giant-star in the visible Universe of God.

The stellar motions, though calculable, are utterly inconceivable. The Earth rushes round the Sun at the rate of 19 miles in one second or more than a thousand times faster than an express train, but Sirius is hurrying away from our Solar system into the depths of immensity, at 20 miles per second. Arcturus has the highest velocity of any known star; i.e., more than 660 miles per second.

But of what are the stars made? No man could answer that question sixty years ago. When that little three-cornered bar of glass called a prism was connected with two metal tubes, one to convey a very narrow beam of light and the other being a small telescope, then a new instrument of truly marvellous range and delicacy was put into the hands of Nature's explorers. This instrument is called the spectroscope. With it, Dr. Wm. Allan Miller (King's College, London) examined the light of the sun and certain stars, and made great discoveries. He was followed by Huggins and Norman Lockyer, whose labours have greatly extended this branch of science. Signs of the metals with which we are familiar are found by the spectroscope to be present in the intensely hot vapours which surround the sun and many stars. Now it would seem that Lewis Morris's lines (Songs of Two Worlds) have lost their significance:—

"O that we had eyes to see
The glory that around us lies,
To read the secrets of the earth
And know the splendour of the skies."

Verily God is now revealing that glory to every intelligent and inquiring mind, and the earth's secrets are also, many of them, alike open to those who care to study them. Astronomers now know to a certainty that the stars are of all ages. Some are old. They "pale their ineffectual fires," for they are ready to die out. Others are in the middle of their career, and others also are in the hey-day of youth. The divine method throughout the material universe and throughout the history of living beings is that of evolution—process of unfolding.

*See an article hereon, in the March issue of "Knowledge," for 1905.

SANDIE'S TROPHY.

"The Soul is naturally Christian."—(Tertullian).

(Scene: An English hospital; a Highlander with a German helmet.)

"So you've brought back his helmet, Sandie, my man;
And you killed him, I guess? It's a trophy you've won?"

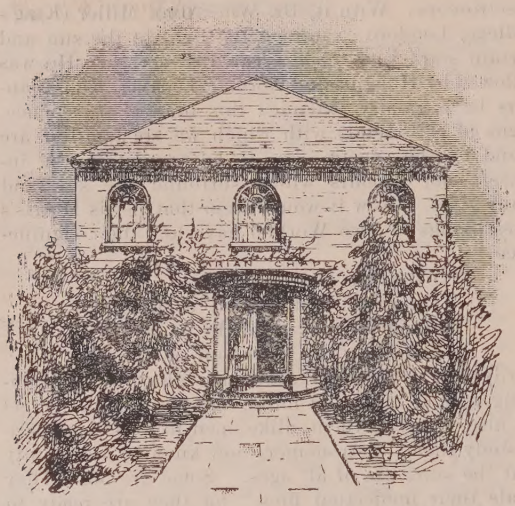
"Na-na!" replied Sandie, "that wasna the plan;
The man was a freend, gin ye'll wait till I'm done.
I dressed his wound, an' he sorted mine;
No' a word could we speak, the ane tae the ither;
But I lookit at him, an' I kent him a brither;
An' I gied him my bonnet, in token, ye ken.
He lauched, an' he grippit my han'—and then
He gied me his helmet; an it cam' tae mi mind;
Here's a trophy, thocht I, of a new-fangled kind.
I dressed his wound, an' he dressit mine;
No' a word could we speak, the ane tae the ither;
But though he was German, I kent him a brither."

HANNAH DAWTREY

(Sister of a Unitarian Minister in Scotland).

ACTIVE RELIGION.

South remarks that: "God never accepts a good inclination instead of a good action, where that action may be done;—nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more inexcusable."



BRIDPORT UNITARIAN CHAPEL.

The present building was opened in 1794. It was preceeded by an older one, which dated back almost to the Act of Uniformity that day in 1662, when the old High Church party succeeded in making it a law of the land that every clergyman should declare his unfeigned assent to everything in the Prayer Book, and that those ordained by a Presbytery should be re-ordained by a Bishop, which was tantamont to confessing that they had not been real ministers up to then.

Two thousand of them, as we all know, chose to risk even starvation rather than make a declaration they believed false, and had to leave the church. At least a dozen in this district were amongst the 2,000, and it was one of them, the Rev. Richard Downe, who had been clergyman of a village some 15 miles away, who settled in Bridport and founded our congregation in 1672.

He licensed a house in Bridport as a place of public worship, and in the license he is described as an independent teacher. The house was leased from the Corporation, and an old deed reserves a right of way through it to a garden at the back, though not for horses. The list of the congregation at this date was said to contain about 100 names, but is unfortunately not to be found.

Mr. Downe was succeeded in 1687 by Mr. Samuel Baker, who must have had a long pastorate, for the silver communion cups are dated 1726, the last year of his ministry, though he lived yet another year.

Ten years later the Rev. Thos. Collins became the minister, and his descendents are still numbered amongst the worshippers in the newer chapel. He had been minister for seven years, when some of his congregation began to entertain doubts of his orthodoxy in the doctrine of the Trinity, not yet rejected by the congregation, and this led to a split. More than 200 withdrew from the church and started the congregation now represented by the Congregationalists, but the majority remained with him, which gives us an idea of the size of his congregation. The next minister of note was Rev. Thomas Howe. It was during his ministry that the present chapel was built, and from this time onward we have a most complete history of the doings of the congregation preserved in a minute book.

The book begins with accounts of several meetings held at Mr. Rose's, at the Sign of the Dove, to arrange for the new building, "as the old meeting house was extremely mean in its appearance, unbecoming the respectability and opulence of the Society—incommodious both to the speaker and hearers—insufficient for the accommodation of all those who wish to attend Divine worship there, and in a very decayed and even ruinous condition." The meeting was evidently in earnest, for £567 was raised the first evening, and before long they had raised by subscription £1,443 18s. 4d., and with £550 raised on mortgage, but redeemed by subscriptions among the members some years later, the present chapel was built and opened for Divine service on Sunday, March 9th, 1794, and when Mr. Howe died in 1820 the congregation erected a tablet to his memory on the wall above the pulpit.

In 1811 the Rev. Richard Wright, a missionary, held special services, and writes: "At Bridport is a most respectable, numerous, and affectionate and zealous congregation of Unitarians. I preached to them twice, members of other congregations attended; it was supposed we had 700 persons in each congregation. Nowhere have I met with friends with whom I have been more highly pleased than the Unitarians of Bridport. Their religious knowledge, Christian affection and zeal in the good cause are truly edifying."

In 1840 Mr. Wood became pastor, and though he remained but one year it was a memorable one in the history of the congregation, for he was instrumental in getting the Sunday schools built, though the school had been opened in a room some time in the ministry of the Rev. Thomas Howe. that is before 1820.

There are many entries in the minute book referring to the passing of the Dissenters Chapels Act in 1844, and many petitions were sent to Parliament in favour of the Bill, and subscriptions raised for the favour of the Bill, and subscriptions raised for the same object. The congregation has always taken much interest in any measures before Parliament affecting the civil rights or disabilities of Nonconformists, and in 1870 they sent a petition to Parliament in favour of the amendment of the burial laws, which was signed by the Mayor and four ex-Mayors, all members of the congregation.

In 1862 the Liturgy which we now use was adopted under the ministry of the Rev. John Lettis Short. He was succeeded in 1864 by the Rev. R. L. Carpenter. The strength and beauty of his character are still a living memory amongst those who had the good fortune to be brought up under his influence. In 1888 the Rev. H. S. Solly became minister, and in

1907 the Rev. W. L. Tucker, but of those still happily spared to us we do not need to speak.

The congregation has, in common with many others, declined in numbers with the decrease in population of the town and with the broader outlook of the national church, which has been largely won by the steadfast loyalty to conscience of our forefathers; but its work is by no means done, and that it is still very much alive is shown by the list of societies carried on with zeal by its present members, and the good number of its Sunday school, of which our minister is superintendent.

This year the Mayor is again a member of our congregation, and on the first Sunday of his mayoralty attended in state, supported not only by the mace-bearers and officers of the Corporation, but by a goodly number of the Volunteer Reserve and Boy Scouts, and by a happy chance by two members of the congregation in khaki on leave from active service,* representatives of a larger band who are scattered in defence of our country, and the thoughtful sermon of our minister was spoken of afterwards all through the town as a worthy and inspiring utterance on an historic occasion. A. L. C.

* NOTE.—The two members here referred to were Lieut.-Colonel Colfox and Captain Philip Colfox.

The Salvation of Children.

"The New Statesman" of November 27th last, published an article on "Infants' Rights" from which the following portion is quoted as of special interest to those who read our pages:

"It is a paradoxical thing that it should have been left to Christianity to carry on a world-wide war against infanticide—Christianity which, through the mouths of so many of its theologians, has committed numberless infants to everlasting damnation. Perhaps, however, even in so doing, the theologians were paying a compliment to the babies. They were crediting them with immortal souls. It is said that it was St. Augustine who first taught that unbaptised infants would be damned, but Luther improved upon him, and the Calvinists were no less terrible in their division of even new-born infants into the elect and the reprobate. Many people owe their horror of Calvinism to Jonathan Edwards' reference to the reprobate infant crawling over the floor of Hell. Luckily, not all theology has been so malevolent as this, and even those who insist that infant baptism is necessary to salvation often regard the infant who is damned not as one condemned to endure everlasting misery, but as one undergoing a mild and negative damnation in a special limbo of the infernal regions. Creeds of this kind, however have none the less resulted in a great deal of cruelty to children. Those who believe the Almighty can be so cruel as to send infants to Hell are not likely themselves to be sparing in punishment. They believe they have a divine example of severity, and they set about making earth a little Hell in order to save their children from the greater Hell afterwards. This kind of cruelty—a cruelty at times scarcely less dreadful than infanticide—has grown less common as theology has softened. But it has left an indelible stain on the history of European Christianity."

It may be remarked concerning the above quotation that original Christianity as it proceeded from the lips of its founder was absolutely free from the guilt and the stain referred to. Jesus emphatically asserted that "it is not the will of your Father which is in heaven, that one of these little ones should perish," and proclaimed the purity and sacredness of every child when he said: "Of such is the Kingdom of heaven," and further avowed the accountability of all for the safety and welfare of each with no exceptions by the words, "inasmuch as ye did it not unto one of the least of these ye did it not unto me."

Unitarian Christianity is that of Jesus. It is and has always been, a protest against all partialism in salvation, and the barbarous hell-doctrine. It stands for the sacredness of every child, of every soul and for the certain salvation of all. It is well to note too, the significant fact that a cruel creed breeds cruelty of conduct, and that a humane belief promotes kindness and justice to all. If therefore, the welfare of children is to be secured the earnest propagation of our humanitarian faith is of all things the most urgently necessary and desirable.

Aspirations.

I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.
—Tennyson.

Let us make our lives earnest, and our religion a thing not of words and forms, but something vital. Let us strive for reality in our religious experience. Let us live nearer to God, nearer to our brother, nearer to ourselves. Let us do and live what we say, and be what we profess.

—J. T. Sunderland.

PRAYER: O Lord God, we pray not for the supremacy of man over man, but for the victory of Thy love over the passions of all mankind, and the triumph of Thy Kingdom and Thy righteousness. Grant us Thy love, so that, loving Thee above all things, we may love our brothers also, and so attain to that peace which passeth all understanding.—Amen.

Lesson Notes on "The Evolution of Religion."

II.—THE IDEA OF GOD.

By the Rev. J. ISLAN JONES, M.A.

Feb. 6th.—"TWILIGHT AND DAWN."

Scripture Reading: Ex. iii., 1-15 (The teacher should ask the members of the class to look up and read out the references in these lessons; and, if necessary, and when possible, explain the passages with the help of a good English commentary, as e.g. "The Century Bible."

Helps for the teacher: "Hebrew Religion," Addis (cap. 1-3); Art. "God," in Hastings D.B.; "History of Religion," Allan Menzies, Pt. 1; "Childhood of the World," Clodd.

We find that man, in all parts of the world, from the first dawn of reason, has believed in a power, or in powers, higher than himself,—he has groped steadily, though often rather blindly, after God. In the lowest stages of civilisation his idea of God was, naturally, crude, and imperfect; but, as he developed intellectually and spiritually, his thoughts of God also became more sublime. There is much truth in the statement that "man makes God in his own image." Man's knowledge of God has been progressive. Revelation is not an isolated event in history, but a continuous process (see Menzies, caps 1 and 2).

In the early stages of his development, it was only natural that man should be deeply impressed by the forces of nature around him. He therefore worshipped these elemental forces,—sun, wind, thunder, etc He also worshipped various spirits, including those of his dead ancestors. (Menzies, caps 2-4; Clodd, caps 24-29).

(c) Gradually, it dawned upon his mind that the forces of nature were only expressions of the power of unseen beings behind them, and he became the worshipper of a multitude of gods. Later still, helped by his growing spiritual intuition, he rose to the conception of One Almighty God, the Creator and Ruler of the Universe. (Clodd, caps. 33-34).

(d) The Israelites (broadly speaking, the people of the Old and New Testaments) like all other nations, undoubtedly passed through the primitive stages of belief mentioned above. There are traces of a crude religion in certain passages of the Old Testament, such as the worship of sacred trees and stones (Gen. xxviii. 18-22; xxxv., 4 and 14; Deut., xii., 3; Gen. xxi., 33; Josh. xxiv., 26; Hosea iv., 13 (first part); Jerem. ii., 27). These were probably regarded as the abodes of spirits (See Addis, cap 2.)

(e) The earliest name for God in the Old Testament is Elohim (generally translated "God"). The first part EL: probably means "power."; the ending "im" is a plural termination, and may be regarded as the "plural of majesty" or "eminence"; but, more probably, it carries us back to the time when the Israelites worshipped various spirits, and not One Supreme Being.

(f) Later, we find the Divine Being called "Iahweh" (which is generally translated "Lord" in our English Bible,—the form Jehovah is incorrect). The meaning of this word is quite uncertain, a possible explanation is found in Ex. iii., 14; but it may also mean "he who casts down" (rain, lightning, etc.) It is believed that it was Moses (about 1250 B.C.) who taught the Israelites to know their God by this name alone, and that the occasion marks an important step forward in their religious development (Ex. vi., 2-3).

(g) Even Moses probably believed that other gods existed for other people, but he strictly enjoined the Israelites to recognise and worship Iahweh alone; thus he greatly helped the growth of monotheism.

(h) It is very important to understand clearly that a vast amount of the teaching ascribed to Moses in Ex., Levit., Num., and Deut., cannot have come from him at all. This is from a much later hand. We have to infer what Moses contributed to the Jewish idea of God from the tradition which underlies these books.

Feb. 13th.—"THE GROWING LIGHT."

Scripture Reading: I. Kings, viii., 22-30, and the passages referred to in the lesson.

Helps for the Teacher: Art. "God" in Hastings' D.B. Addis' "Hebrew Religion," cap 4; "The Theology of the Old Testament," Davidson, caps 2-5.

(a) It is not to be wondered at that in early Old Testament narratives God is set forth as a finite being, probably in human form, and subject to many limitations and imperfections (this is called Anthropomorphism). He walks in the Garden of Eden (Gen. iii., 8). He comes down to see the city and tower of Babel (Gen. xi., 5). He wrestles with Jacob (Gen xxxii., 24, 30). He appears unto Abraham and eats the food offered him (Gen xviii., 1-8). See especially Ex. xxxiii., 17-23. These passages clearly imply that God is a finite being. Further the writers did not hesitate to ascribe human emotions to God. He repents having made man (Gen. vi., 6). He is angry with Solomon (I. Kings xi., 9). He is a jealous God (Deut. vi., 15.) He hates certain things (Prov. vi., 16). (See Hastings, par. 2).

(b) We find a distinct advance from the above ideas in the words "The heaven of heavens cannot contain Thee" etc. (I. Kings viii., 27); "he is not a man that he should repent" (I. Sam. xv., 29). Here (in I. Kings) we find an approach to the idea that God is infinite, and not confined to any particular place.

(c) In the time of Moses, and until Amos (about 750 B.C.), Iahweh was believed to be a God of war, fighting with the Israelites in all their battles. Their defeat, therefore, was Iahweh's defeat. With his wider conception of Iahweh's rule, Amos abandons this idea, and holds that Iahweh may use the Assyrians," etc., as his instruments in punishing his chosen people for their sins. Other gods, although

they have not entirely vanished, dwindle into mere nobodies. (For references to Chemosh, the god of the Moabites, see Numbers xxi., 29; Judges xi., 24; I. Kings xi., 7, 33—here also are mentioned Ashtoreth, the goddess of the Zidonians, and Milcom, the god of the children of Ammon; Jer. xlviii., 7, 13, 46. For Dagon, the god of the Philistines see Judges xvi., 23; I. Saml. v., 1-7. References to Baal are very numerous, see especially I. Kings xviii., 18-40, etc).

(d) We may say that up to the time of Moses (about 1250 B.C.) the leaders of Israel were polytheists (they believed in and worshipped many gods). From Moses to Amos (about 750 B.C.) they were not strict "monotheists" but they were "monolatrists" (i.e. they worshipped only one God, Iahweh, although they believed in the existence of others.) Amos comes very near to pure monotheism, and this is definitely reached in the second part of Isaiah (about 550 B.C.) (See Isa. xliii., 10; xlv., 5, 18; xlvi., 9, etc.); see Addis (cap. 5).

(e) It is not at all easy to trace the various steps in the evolution of the idea of God in the Old Testament, owing to the fact that many of the books, especially the first six, have been re-edited and added to, several times. Thus the Hexateuch (first six books) contains some very old narratives, handed down by oral tradition for centuries and first written perhaps about 900 B.C. Later writers down to about 400 B.C. mixed up these old narratives with a great deal of more modern matter, until the whole is a tangled web of old, mediaeval, and late material (speaking from the point of view of the early Christian era) very difficult to unravel. (See Weatherall Books of the Old Testament, cap 1).

Feb. 20th.—"FROM OLD TO NEW."

Scripture reading: Ex. 34, 1-7, Micah 6, 1-8. Helps for teachers, in addition to Addis' H. R. and Hastings D.B., Dr. Drummond's Via, Veritas, Vita, cap. 5, and "Studies in Christian Doctrine," Pt. II. Bousset's "Jesus," cap. 6.

(a) We have seen already that the ancient Israelites ascribed to God various human emotions, anger, jealousy, etc. Judged by modern standards the ethical code of Iahweh in early times is unsatisfactory. David thinks it possible that God had stirred up the wrath of Saul against him (1 Sam. xxvi., 19). He led Rehoboam into folly (1 Kings xii., 15). He sent a lying spirit into Ahab's prophets (1 Kings, xxii.,20). He hardened the heart of Pharaoh (Ex. x., etc.).

(b) In the prophets, from the time of Amos, this idea is abandoned, and stress is laid on the "righteousness" and "holiness" of God (Amos v. 23, 24, Hosea x. 12, Is. i. 16-27, v. 7, xxviii. 17, Jerem. xxii. 3, xi. 20, etc. All these passages and many others emphasise the fact that God is righteous, and demands that His people should be righteous. The term "holiness" in its earliest usage, perhaps, had no ethical significance, but meant that something had been "set apart" from ordinary use. Applied to God, it meant that he could not be approached. In the prophets, however, it implies the highest ethical qualities—a lofty purity. In Isaiah God is referred to again and again as "The Holy One" or "The Holy One of Israel" (x. 17, xxix. 23, xl. 25, xliii. 15, v., 19, 24, x. 20, xii. 6, etc, etc; also Jerem. l. 29, li. 5).

(c) The idea of the "fatherhood" of God is also met with frequently in the Old Testament; though here, it does not imply the same close and personal relationship as in the New Testament (see Ex. iv. 22, 23, Deut. xiv. 1-2, xxxii. 5, 6, 2 Sam. vii. 14, 15, Ps. lxviii. 5, lxxxix. 26, Is. i. 2, lxiii. 16, lxiv. 8, Jerem. iii. 4, 19, xxxi., 9, 20, Hos. i. 10, xi. 1, Mal. i. 6, ii. 10).

(d) In the Gospels the "fatherhood of God" is the central idea; and the relationship is not merely a national one (as in the O. T.) but personal and spiritual, implying the possibility of communion between each individual soul and God. The term "Father" is applied to God as follows: In Mark four times, in Luke sixteen times, in Matthew forty-three times, and in John one hundred and twenty-two times. In the Pauline Epistles it occurs forty-three times.

(e) The New Testament teaches (1) that God is Spirit (John iv., 24); (2) that God is Love (I. Jn. iv., 8, 16, etc.); (3) that God is Light (I. Jn. i., 5).

Feb. 27th.—"THE NEW TESTAMENT AND MODERN THOUGHT."

Scripture reading, Matt. vi., 1-8 (teaching the omniscence of God); Acts xvii., 29-30 (teaching the omnipresence of God). (Helps for the teacher, "Christ, the beginnings of dogma," by J. Weiss; "Paul," W. Wrede; "The Trinity and the Incarnation," R. A. Armstrong).

(a) Nowhere in the Old Testament or in the New do the writers set out to prove the "existence of God." To them this was a matter of intuition, an axiomatic truth, and they proceeded to explain the world, man, and the events of history in the light of that self-evident truth. We find, therefore, no metaphysical speculation (strictly speaking) in the Bible. The nearest approach to it is found in isolated phrases such as "in Him we live, and move, and have our being" (Acts xvii., 28), and "One God and Father of all, who is over all, and through all, and in all (Eph. iv., 6). It is implied everywhere in the New Testament that man comes to the knowledge of God by his own spiritual intuition. God is revealed unto babes (those of child-like heart and soul.—Luke x., 21). The pure in heart shall see God (Matt. v., 8). But, although man cannot by thinking alone find God, we believe that his idea of God should satisfy the reasonable demands of his intellect.

(b) The theology of Paul demands more space than we have at our disposal. We may state that we are forced to the conclusion that his idea of Christ differs from that of the modern Unitarian, and is somewhere near the Arian position (see Coloss. 1, 15, 16; 1 Cor. viii., 6; Philip ii., 5-11; 2 Cor. viii., 9; Philip iii., 21; Col. ii., 9, etc.). Of a like nature is the idea of Christ expressed in John i., 1-5, and elsewhere. This sets us the task of determining what degree of "authority" to attach to the several writers.

(c) To Jesus, God is a spiritual, personal reality. He dwells on his love, mercy, goodness and forgiveness (see Matt. vi., 11, xviii., 14; Lk. xii., 22 fol., vi., 35; Matt. v., 45, etc.). He hardly touches upon the problem of suffering, although there is an occasional note of fatalism (John ix., 3). Paul is more conscious of this problem, and states that as the potter has a right to do what he likes with the clay, so has God with his children (Rom. ix., 21, 22). This is also the O. T. doctrine.

(d) The modern believer also has to face certain intellectual difficulties in forming an adequate idea of God, owing to the habit of the human mind to think in terms of "space" and "time." The metaphysician however, maintains that the human mind can rise above these "finite forms" to "free" or "absolute" thought, and that the supposed gulf between "finite" and "infinite" is imaginary only. There are many aspects of life to-day which make it not an easy task to "justify the ways of God to man," e.g., the problems of the present war.

A Hint to Business Men.

By Harold Beattie.

A certain youth recently approached his employer with a scheme for the re-arrangement of his business hours, which would have the effect of materially lengthening the youth's evening, in no wise interfering with the proper carrying out of his office duties. The employer expressed surprise and incredulity that such an alteration should be suggested for adoption during the winter months, for, said he, "What are you going to do with the extra time thus gained in the evening? There is nothing to do during the winter; had the present been summer-time I could have understood your request."

The winter, it is true, is not the ideal season for spending much time out of doors, and, again, it is true that many young people attach much importance to out-door pastimes. This employer was trying to find a reason for the request for altered hours of business, and was, as he thought, examining it from a perfectly rational point of view—the point of view of youth—light evenings, fine weather, and games. He missed the real reason. He was unacquainted with the actuality of life. This business-man was so "thorough" that he had nothing except just "ordinary" home and golf beyond his business, and, what is more, he could not conceive of anyone else having any attraction outside these things.

Of course, it may be said that the employe being young and still but an employe, had not had time to become pervaded by thoughts of material gain. Quite so, but even young men can recognise the vital principles of life, they know to be true what many older men appear to be ignorant of—that business is but a means to an end and not an end to itself.

I happen to be on rather intimate terms with the younger person quoted above, and I know that he has found out, after a short but sincere search, his own soul; that he has recognised the vital principles of life, which have urged upon him the necessity of living the full round of life, giving scope to his spiritual and mental being as well as to his physical body. He saw that in this busy "turnover increasing" world of commerce there is a grave danger of business becoming a thing to be lived for, and he strove to fight against it.

Oh yes! business is necessary, I agree. Bread is necessary for the maintenance of life; business (with its equivalents) is equally necessary for the getting of bread. But just as a man is not given his life for the sole purpose of satisfying the desires of the flesh, neither must a man make his business (the means of obtaining that which is to satisfy bodily wants and provide carnal comforts) the total end and aim of his existence. Again, a man who lives merely for the providing of material requirements is expending his energy upon the seeking of the fulness of less than one-third of his total powers of enjoyment, instead of trying to carve a wide and deep path of life, giving scope for the development, in beautiful harmony, of a life capable of so much richness and fulness of enjoyment in the realms of the spiritual, the mental, and the physical. It must be our aim to develop, equally and well, our individuality on each of these three planes of life. We must not live unbalanced, dwarfed, and stunted lives.

The mental is the necessary medium between the material and the spiritual; let us, then, withdraw our thoughts for ever-increasing periods of time from things of this material world to the only realities—those of the unseen world. Our business will not suffer; but will rather improve.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mr. J. BREDALL, F.R.G.S. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

The Meaning of Temperance.

And to Temperance I attach the meaning which that word holds in the popular mind—total abstinence from intoxicating liquors. The narrowing of the meaning of this word is to me one of the most striking testimonies to the overwhelming nature of the evil we seek to combat. To a scholar the word conveys the idea of moderation in all departments of life. But to the popular mind that idea is scarcely ever suggested by it. From the time when the idea of total abstinence took hold of the man in the street he began to perceive that the source of nearly all intemperance, the most fertile soil in which grew excess of nearly every kind, was the habit of using alcoholic beverages; that abstinence from these made easier the practice of temperance in the widest meaning. So, whilst the crusade against alcohol took many other names, that of Temperance alone has gained universal acceptance, until, in the popular mind, Temperance is Total Abstinence and Total Abstinence Temperance. In this I believe the popular instinct, however, incorrect etymologically, to be absolutely in the right morally, and that the

truest Temperance, whilst it involves correct living in all other respects, involves the correct use only, i.e., the medicinal use of alcohol, and its utter banishment from the table to the dispensary.

Whilst other churches, discovering early the immense significance of the movement, threw themselves into it, and organised Temperance Societies and Bands of Hope in connection with nearly every church and chapel, we have practically ignored and held aloof from it. Whilst they have rescued men by the thousand from bondage to the subtle and destructive power of alcohol, the workers within our churches have been as voices crying in the wilderness and have only found their way out of the wilderness and into the society of the like-minded by working in the ranks of orthodox churches, or of equally orthodox undenominational societies.

WHERE ARE THE UNITARIANS?

It was not until May, 1893, that our scattered forces began to be focussed and organised into a central body, the Essex Hall Temperance Association, known since 1901 as the National Unitarian Temperance Association, and even now that Association has affiliated to it only 60 local societies, chiefly Bands of Hope connected with our Sunday Schools, out of our 350 odd churches throughout the land, whilst its individual subscribing members number only 321.

The Wide World.

There is a "World Alliance of Churches for Promoting International Friendship," which was instituted by an international Conference held at Constance, Aug. 2nd, 1914, just as the War broke out. The Committee of this organisation had its second meeting last year, Aug. 25-27, at Berne. It claims that the work of conciliation and the promotion of amity is essentially a Christian task, and that the churches in all lands should influence Peoples, Parliaments, and Governments to bring about good and friendly relations between the nations. It seeks to enlist all churches of every nation and denomination in joint endeavour for international friendship and avoidance of war.

Our own Mr. W. H. Taft, ex-President of the United States, is President of the American Peace League, which is to promote an effective League of Nations to establish and to maintain peace.

The American "Unitarian Fellowship for Social Justice," does not hide its denominational identity as does our English "Union for Social Service."

The Unitarians of Lowell, Mass., U.S.A., held an 8 days' "Preaching Mission," Jan. 2-9, for which eight of the best preachers were secured.

The Unitarian Church, Montreal, Canada, publishes its Roll of Honour in its Calendar consisting of the names of thirty young men who have gone from the congregation on overseas service. It's Women's Alliance has made 10,174 pieces of clothing for the soldiers.

Miss Edith G. Pecker, the Unitarian lady missionary sent out to China by the American Unitarian Association has visited the Unitarians of Japan on the way. She describes Unity Hall, Tokyo, as an institutional church of many agencies, including a Friendly Society of 3,600 members, and a Purity Club of 8,000 members.

Views and Opinions.

FROM OUR READERS.

A subscriber, Boroughbridge, Yorks, writes: "I feel I must express my appreciation of the worth of the Magazine. It has certainly proved very helpful to me. I am glad that I commenced to subscribe when I did, and wish that I had done so before."

A reader, Nantwich, says that a column for "Views and Opinions" is a step in the right direction. "Let us hope your readers will appreciate the idea and give vent to theirs."

A minister who is one of our contributors, wrote: "Just a line to congratulate you on your January issue of the U. Monthly. It is a capital number and contains something good for everybody. Your circulation ought to increase by leaps and bounds."

From Wellington, New Zealand, the calendar of the Unitarian Church informs us of the view of Church fellowship representing its members as follows:—"In the Love of Truth, and in the Spirit of Jesus Christ, we unite for the Worship of God and the Service of Man."—"These words indicate the spirit and aim of our Fellowship but in no sense constitute a fixed creed. You are invited to formulate your own beliefs regarding life and religion, and to allow your fellow-worshipers the same privilege. We are persuaded that it is of the highest importance that religious people should be first of all sincere."

Our Dewsbury Church sends its Calendar which gives its view of the Unities of Unitarianism in this wise:—"We believe (1) That all religions are one, so far as they have sought to teach worship of the highest; (2) That all Bibles are one so far as they are inspired and tested by the spirit of truthfulness and love; (3) That all great religious leaders are one in their self-sacrifice and love of truth; (4) That all truths are one, whether of philosophy, science or religion; (5) That 'all men everywhere' are one of whatever nation or rank—one in origin, duty and destiny; (6) That all goodness of fatherhood, sonship, and brotherhood is one and the same; 'as in heaven so on earth,' and its perfection we worship as Divine and Eternal."

We have received from the Walsall Unitarians a printed statement of their basis of membership, which runs as follows: "No doctrinal test is imposed as a condition of membership of this church. We recognise that all souls are born of God and partake of His Spirit, and His Divine Sonship, not the acceptance of particular theological opinions, is the bond of our Religious Fellowship. Seeking Truth and the mind of Christ, we unite for the Worship of God and the Service of Man."

Some letters have been received objecting to the insertion of the word "Unitarian" parenthetically in the name of the National Conference, and the National Conference Guilds Union, though the full name states that the Conference is "Of Unitarian"—"and other"—"kindred congregations."

Anecdotes and Illustrations.

THE GREAT SACRIFICE

Far away it happened, months ago it happened, during the campaign in German South-West Africa, and the men who have given us this immortal memory belonged to the Imperial Light Horse. Some fell in the fight, and their comrades, before they passed on, wrote on the rough memorial, above the lonely grave, these words: "Tell England, ye that pass this monument, that we who rest here died content."

That enrichment came swiftly back to me yesterday, and for long I saw nothing but the sandy plain, and the few sparse trees, and the silent cross, and those few words, so far away from England. It all came back to me because in the "Sphere," among the war pictures there was one showing this lonely, distant grave, the cross and the placard. A few inches square, yet it filled the wide world, enriching it. "We who rest here died content."

What does this mean, this something in man that astonishes and outlives death? That it may prevail he dies gladly, renouncing all he has — life — for a cause, for his country, for his God. All creeds, all shades of belief and unbelief are united in the acknowledgment, common to all, of the inexpressible greatness of sacrifice. Therein all mankind is one in Christ. Can it be that out of the horror of this war will come the conviction, no longer a mere serious pastime, that the things which are not seen are eternal, and that to find them, and to make them real is the true and only quest of life? The eyes of us who linger wearily at home are still clouded with the fond delusions of unrealities, but those who receive letters from the front, where our brothers face horrible realities, know that they are realising the unseen things in a way that may change the world.—C. Lavit Hind, in the "Daily Chronicle," October 15th, 1915.

CREDULITY.

At Oetwil, near Egg, in the canton of Zurich, there died, a few years back, an old peasant woman who believed herself to be a re-incarnation of the Virgin Mary. So successfully had she inspired this belief in others that they paid worship to her, and gave her valuable gifts of jewellery. On her death it was so firmly believed that she would soon return from the grave in glory, that all these treasures of silver, gold and precious stones were buried with her. But these beliefs having now become chilled by the lapse of time, her heirs have recently induced the local authorities to disinter the treasure, with a view to its sale and partition. Only one of all the next of kin has protested and begged for a further delay.

IDOLATRY.

Writes the Madrid correspondent of the "Times":—"In what do Spaniards believe? After many years' experience I should, for my part, say that they believe in the Virgin of their own district, or in some other wonder-working image; a little in God, and a great deal in the Virgin. There is near Barcelona a miraculous image of St. Joseph, belonging to a teaching sisterhood. Thousands of letters are sent to it every year containing petitions. They are ceremoniously burnt on stated occasions. The belief of the senders can hardly be other than that in this way the contents are conveyed to the Saint. All this idolatry prevails to an enormous extent in Spain. It looks more and more foolish to the younger men; and so the Church is menaced at its foundations."

A FABLE.

Once upon a time there was a man who was a subscriber to a religious paper. He needed the matter therein contained; he knew he needed it. So he greeted it with joy when it reached him. He read eagerly the editorials and news notes, the church reports, the items of interest, the correspondence, and even the poems and advertisements. But one day he chanced to find in the paper a little thing that he did not like. It touched a sore point, and he quite believed that it was intended for him. He did not like it; but he did not have to like it. He did not even have to read it. Yet he was exceedingly angry, and sat down and indited a lengthy communication to the editor, in which he spoke his mind —what there was of it—with considerable freedom and fluency. Then he felt greatly relieved, and got up an inch taller than before. Afterwards he grew old and became wise.—Exchange.

THE EMBLEM OF TRUTH.

A neutral observer just back from Berlin gave me at lunch the other day an extraordinary idea of how Germans still regard the Iron Cross. "No, it can't be true," he heard a girl saying in the train. "Oh, yes, it is," said her friend. "Karl told me, and he's won the Iron Cross."

Work.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the labouring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue, Brierfield, Lancashire. except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "Brierfield." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

We welcome the appearance of "The Free Catholic" as representative of an attitude or of a type of thought which should certainly have an organ of its own. With the Rev. J. M. Lloyd Thomas as its editor the "Free Catholics" are sure to secure just expression of their special views. Yet who can be more free than Unitarians with their open trusts which give them the liberty to call themselves Unitarians until they find a better name? And what can be more "Catholic" than the universality of one infinite God and that Unity of Man in the brotherhood of all mankind—for which modern Unitarianism stands?

The Rev. H. E. Dowson has preached in Trinity Church, Hyde, at a United Service; the Rev. H. E. Perry, Stockport, has taken part in a general Free Church pulpit exchange in that town, and preached in a Congregational church; the Rev. J. Park Davies, Nantwich, has participated in a general pulpit exchange, and preached for the Primitive Methodists.

Sales of Work have been held with results as follows:—Accrington £45, Walsall £70, Stockton £90, Hackney £95, Ashton £105.

Belfast First Congregation has raised £80 and £36 for the St. Dunstan's Hostel for blinded soldiers by a variety sales and concerts, and £15 for the Red Cross, and contributed 325 articles of clothing.

Mr. E. C. Harding, a veteran Unitarian, who is nearly 93 years of age, has raised for the Serbian hospitals about £350, and is endeavouring to make it £500. He is doing "his bit" well.

The Northampton Unitarians by their War Benevolent Fund have raised £138 to succour war distress.

The "Inquirer" Fund for the Belgian hospitals amounted to £10,000 in one year from Jan. 9th, 1915, subscribed by 1,463 individuals, churches and societies, and 62,276 articles of clothing and hospital requisites have been received as gifts from 1,089 societies and private donors in 2,321 parcels.

Rev. J. J. Wright has received a presentation on completion of 25 years' ministry at Chowbent.

A Christmas Day collection at the Bournemouth Unitarian Church realised £23 4s. for the Belgian hospitals.

A Sunday hospital collection at Ullet-road Unitarian Church, Liverpool, on Jan. 9th, realised £448 16s. 9d., and at the Ancient Chapel, Toxteth, Liverpool, £262 8s.

The Sheffield Upper Chapel Belgian Refugees' Fund on a years' working realised £500 7s. 4d. in subscriptions and donations.

The Rev. W. G. Price, of Hale, has enlisted in the R.A.M.C.

Further enlistments from Unitarian Churches, for the war, are reported: Aberdare, Highland Place, additional, 3; Banbridge, revised list, 17; Bury, Chesham, additional, 5; Leeds, Mill Hill, 7, additional; London, Essex Church, additional, 1; Mansford-street, additional, 4; Wood Green, 22; Mansfield, additional, 1.

MINISTERIAL CHANGES: Rev. L. Jenkin Jones, late of Woolwich, is appointed and has been welcomed into the ministry of St. Vincent-street Unitarian Church, Glasgow; Rev. W. Stephens has resigned at Shrewsbury; Mr. Herbert G. Woodford is invited to Conigre Chapel, Trowbridge; Rev. T. M. Falconer, B Litt., has been publicly welcomed to his new ministry at Hull; Rev. E. R. Dennis is appointed minister at Aberdare; Rev. John Davies, Alltyplacca, S. Wales, has just retired after over 50 years' ministry.

DEATHS: Miss Emily Reid, Eastbourne, Dec. 16th, 81; Miss Margaret Orr, Ballylesson, Belfast, Dec. 15th; Elizabeth Ireland, Highbury Hill, London, Dec. 16th, 87; the Rt. Hon. Sir H. E. Roscoe, F.R.S., West Horsley, Leatherhead, Dec. 18th, 82; Mr. Tom Saunders, of Exeter, Dec. 13th; Mrs. A. de Brent, Clapham, Dec. 22nd, 67; Mrs. E. C. Goodland, Taunton, Dec. 22nd., 62; Mrs. W. H. Perkins, Blackley, Dec. 29th, 53; Miss E. W. Howse, Richmond, Surrey, Dec. 31st, 82; Mrs. E. F. Mortimer, Torrington, Devon, daughter of Rev. A. N. Blatchford, Jan. 5th; the Dowager Lady Wilson, Camberley, Jan. 1st, 96; Mr. A. G. Melly, Liverpool, Jan. 4th, 51; Mr. W. H. Sutcliffe, Chorley, Jan. 1st, 71; Sarah Ann, widow of the late Rev. W. A. Pope, Letchworth, Jan. 6th, 79; Elizabeth, widow of the late Rev. Thomas Hincks, B.A., F.R.S., Bristol, Jan. 8th, 91; Rev. George Fox, Cheadle Hulme, Stockport, Jan. 5th, 81; Mr. John Thompson, Newry, Jan. 10th; Mr. G. Arthur Evans, younger son of the late Rev. Geo. Evans, M.A., at Dacca, India, Jan. 15th, 28; Rev. E. S. Lang Buckland, Nottingham, Jan. 16th, 49; Mr. A. N. Steer, Newton Abbot, Jan. 9th, 60; Mr. Alfred Mottram, Norwich, 78; Mrs. Rowland Hill, Bedford, Jan. 10th, 69.

DOUBTS.

As for doubts, so much depends upon their real nature. They are often pioneers on our life-march, and hence ought not to be ridiculed, suspected or suppressed. There are earnest and reverent doubts which show more true religion in the character than the implicit faith of others. Doubts often follow as the necessary result of independent thought and of calm dispassionate inquiry. They often carry with them the credentials of moral power, inasmuch as they evince the doubter to be an earnest seeker after truth.

"There's more faith in honest doubt
Believe me, than in half the creeds."

—E.R.H.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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